

# THE OPEN WAY

Number 2

DEDICATED

*To the Freedom of the Body, Mind and Soul  
by the Source of Being*

LOVIE WEBB GASTEINER, *Publisher*

CELINA, TENNESSEE

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**LOVIE WEBB GASTEINER**

# THE OPEN WAY

Celina, Tennessee

Number 2

LOVIE WEBB GASTEINER, *Publisher*

Four issues, \$1.00; single copy 25 cents

*Printed as often as the spirit wills and gives strength and funds*

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## THE MYSTERY VOICE

*By* EDWARD MILLIGAN

This story, the third of a series, is built around facts and a series of most extraordinary happenings and experiences. Descriptions of places and the names of characters who people this story are purely fictitious and have no reference to any person living or dead.—Edward Milligan.

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Goldie was a dark-skinned house maid, and a good one too. Goldie in appearance looked very much like the picture on the "Aunt Jemima" pancake package, except that she had a large gold tooth in an otherwise perfect set of gleaming white teeth framed in an ebony smile. On this particular afternoon Goldie was tidying up in the front parlor of the boarding house where she worked daily. Outside the large front window which was open, sat Mis' Loleeta, Gee-Gee and young Dan Rogers. As Goldie went about her work noiselessly, it was impossible for her not to hear the voices coming through the open window. Loleeta was telling of her recent experiences, her journey into the spirit realm, even to the gates of Heaven.

Finishing her work in the parlor, Goldie climbed the stairs to the upper floor for a last look around to see that everything was in order. The landlady had told Goldie that she was going to the Ladies' Aid and Goldie said to herself,

"LADIES' AID, whatever that may be, look like some dem ladies NEED AID, and I don't mean lem'n-Ade, neither."

Goldie stood looking at the clean white bed, a feeling of lassitude came over her, but she said to herself;

"HUH!--UH, Goldie, . . . that white woman skin you alive she catch you asleep on DAT BED."

So Goldie took a cushion from a rocking chair, held it to her nostrils and took a whiff thereof and said,

"It don't odorize so sweet, but I'll fix that."

Then she sprinkled lilac toilet water over the cushion, placed it at one end of a heavy oval braided rag rug on the floor, spread a clean fresh towel over the cushion, and then reclined herself.

As Goldie lay on the floor she was thinking, "If Loleeta can go to Heaven while she live, maybe I could do it too."

Then she drifted off to sleep.

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Clara Bell owned a small but neat house in Darky-Town. It was a new house, painted white, except the window and door frames, which were of a bright blue color. Clara Bell was a war-widow. She says,

"The Gov'ment took my Hank away to WARR, an he never come back. Then one day I gits a big, brown, important looking letter in de mail, an on the inside was letter saying is insurance check money. So I gits me dis house." Clara Bell was also the house maid for the Rev. Oscar Harley Goodboye, Doctor of Divinity. Every evening it was the custom of the house maids of Darky Town to gather at Clara Bell's house and tell all the goings-on at the quality white folks' homes. And so it came about that Goldie told how Gee-Gee was teaching Mis' Loleeta to practice "BEING STILL" and how Loleeta had traveled in spirit to the gates of Heaven. Goldie held her audience spell-bound for an hour as she described in detail how she too was practicing "Being Still," and how she had also traveled out in space—beyond into the spirit world to the very doorway of heaven.

The room was very quiet when Goldie had finished, then out of the soft stillness came the harsh grating voice of doubting Jennie—and she said:

"Goldie, you all been eating too many frog's LAIGS, again, and they is kicking around in your innards, mebbe makes you dream dreams."

Goldie was quick to defend herself, and she said,



"NIGGER, I knows when I dream, and I knows when I'm awake, and I knows too when I goes to HEAVEN. Gee-Gee teach Mis' Loleeta these things— and anybody that is *right* 'N powerful in spirit—don't have to wait 'til they is DAID to go to Heaven. That Injun boy say so, and I tries it and Sho Nuff—I floats away to heaven and aint nobody GWINE TELL me different", then she laughed her golden laugh and said, like the man on the Radio,

"VAS YOU there, Chally?"

The next morning dawned beautiful, and the house maids of Darky Town each went their way into the homes of their white employers. Clara Bell was very quiet and serious as she went about her usual work in the kitchen of the Reverend Dr. Oscar Harley Goodboye, for she was thinking about what Goldie had said about Gee-Gee and Mis' Loleeta going to Heaven before your body is DAID.

Two things stood out in Clara Bell's memory. One was,

#### YOU HAD TO BE STILL.

The other was that The Reverend Doctor Oscar Harley Goodboye himself didn't have his SPIRIT EYE open yet. Neither did he have SPIRIT EAR opened and for this reason could not hear the VOICE of the infinite spirit, Master Creator of the Universe.

Clara Bell loved both the Rev. and Mrs. Goodboye, and some how she felt very sorrowful for them, as she realized that they could not hear the Master Creator's Voice. Clara Bell, like Goldie, knew and knew that she knew, for she too, had heard the Voice. Then she fell to wondering why The Rev. and Mrs. Goodboye could not see, hear, and know. Then she remembered how the preacher in Darky Town church had preached a whole sermon on "The Blind Leads The Blind." He told of how—"They have spirit eye but see Not—have Spirit EAR but HEAR NOT. And she smiled happily as she remembered her preacher. Brother. Bascombe had used almost the same words as the Mexican Indian boy GEE-GEE. Brother Bascombe had said—"YOU GOTTA BE STILL." If you All-a time "YAKITY YAK"

then you all make so much noise, nobody can hear the BIG PREACHER BOY—UPSTAIRS, beyond the SKY . . .”

It was at this point in Clara Bell's meditations that Mrs. Goodboye came into the kitchen, and seeing the quiet and unusually serious expression on Clara Bell's face wanted to know if she felt all right. Clara Bell answered, “Yes, Ma'am.”

“But I didn't hear you singing this morning, Clara Bell.” said Mrs. Goodboye,” and I wondered why.”

“I was just a-thinking”

“Of what were you thinking, Clara Bell?” she asked very kindly.

And this was how Mrs. Goodboye heard the story of the Mexican Indian boy Gee-Gee teaching Mis' Loleeta to see with the SPIRIT EYE and hear with the SPIRIT EAR, and how Gee-Gee, Mis' Loleeta and Goldie had traveled out into the spirit realm to Heaven before they “was daid.” And How Gee-Gee said you didn't have to believe something printed in a book to do it. All you had to do was just to ASK the INFINITE SPIRIT, MASTER CREATOR of the UNIVERSE anything you wanted to KNOW and if your SPIRIT EAR was tuned to the ONE source of all wisdom you could come to SEE, HEAR, KNOW.

Mrs. Goodboye, being a very sweet, devout, and sincere woman, left Clara Bell in the kitchen and went direct to the great Doctor of Divinity, Rev. Goodboye, to tell him what she had heard. Rev. Dr. Goodboye loved his beautiful wife-mate very much, and had from long experience learned to listen to her. So he sat and he listened to all the gossip of the housemaids' nightly gathering. At the end of this volume of chatter, the great Doctor of Divinity, left alone in his study, sat for a long, long time in deep meditation, and for the first time in his many (so-called) successful years of his ministry, the great Reverend Doctor Goodboye wondered if Gee-Gee, the Indian boy was *right*, and that he as a minister was blind, and that his SPIRIT EYE had never opened. No, he was not resentful: At first he was curious. He refused to believe, but secretly planned to investigate this obscure theory that anybody, even a colored maid, might



see with the SPIRIT EYE or hear the VOICE of the MASTER CREATOR with a SPIRIT EAR. He planned to confront this lowly Indian boy of all work, who set himself up as an authority on the business of spirituality, and show him up for the fake he was. This business of going to Heaven before death was most ridiculous and must be stopped. Having thus decided his course of action, The Reverend Doctor of Divinity Goodboye set about to prepare for the settling for all time this silly business of BEING ABLE TO GO TO HEAVEN BEFORE DEATH, and of HEARING VOICES, and SEEING VISIONS. Only silly idiots heard voices, or saw visions, and when one began to do that, it was a sure sign of approaching insanity, as any reputable psychiatrist could tell, and show innumerable cases to prove it. Thus the great Reverend Dr. Goodboye began to build up a volume of evidence to prove that all the silly gossip was only idiotic hallucinations of a low or sick mentality.

Months passed and the Reverend Dr. Goodboye was working harder than usual. He had lived sixty and six years on this earth. Some strange thing seemed to be working within him. It seemed to him for the first time in his ministry that his sermons were empty and less effective. Yet his church board and also the congregation praised him and told him that he grew better with the passing of the years, and how pleased they were with his ministry. He alone began to have a consciousness that *he lacked something*. Perhaps it was the words of Clara Bell, the dark-skinned maid, that had taken hold of him, and try as he would, he could not throw them off.

This indefinable something that was with him day and night seemed to be a sort of fore-boding. He thought much about the Indian boy Gee-Gee, and this angered him, for he was not able to exclude Gee-Gee from his waking thoughts or his dreams which disturbed his sleep. Each time his sleep dream ended by his seeing the head of the man Jesus on the shoulders of Gee-Gee.

Then it happened! It was a beautiful summer Sunday morning, and almost every seat in the lovely church build-

ing was blind. His, the Doctor of Divinity, should have been very happy. But he was not. And it was with a great weariness of body and mind that he should heeded his patient to begin the well-proposed sermon. He knew that it was a good sermon, and that he could deliver it with his customary alacrity. As he hunched forth into the climax of his theme, he threw his whole self into the business of preaching. Then suddenly he stopped, took a firm grip upon the pulpit to steady himself, tried to reach for the water glass, but knocked it to the floor, then with unconscious heeded the pulpit.

#### THERE WAS A MOMENT OF DEATHLY SILENCE.

Then great confusion in the church. Later in his life, numerous doctors and nurses moved silently and efficiently about but to no avail. The great Reverend Doctor Goodhue had ruptured a blood vessel in his nose and the local M. D. had considered called only temporarily, then the vessel would open again and Rev. Dr. Goodhue would bleed profusely, again. HE WAS SLOWLY BLEEDING TO DEATH—And he was frightened. His congregation was also frightened and held prayer circles every hour of the day for him, in some part of the town. First one and then the other held these hourly prayer circles for weeks. But the Great Reverend Dr. Goodhue grew steadily weaker and weaker. The local Doctor of medicine having exhausted his skill, suggested that they call in a noted specialist in a distant city. An urgent telegram was sent to the specialist, and he came to place in function at the bedside of the dying Rev. Goodhue.

Doctor Eastick, the specialist, used every means of his scientific knowledge, and would succeed in getting the flow of blood stopped, but upon returning to his home would be called again and again—at a cost of \$200.00 per trip. After this happened a second, third and fourth time, the Rev. Dr. Goodhue was in a coma, and did not recognize any one, not even his lovely and faithful wife.

Clara Paul was now sleeping in Mrs. Goodhue's bed-chamber ready for instant service if needed. It was a stormy night when the storm burst into the room all excited. The





palm of his left hand on the crown of the Reverend Goodboye's head, the pointer finger of the right hand was pressed on a nerve at a point directly between the eyes on the bridge of the nose, then the finger was moved to a nerve in the temple, then the point of the finger was gently moved to the base of the skull behind the ear.

Thus the One Great Spirit did use Gee-Gee to function at the miraculous healing of the Reverend Dr. Goodboye.

By the time Dan Rogers had dressed and located an umbrella for Clara Bell and brought her back to the home of the Goodboye's, Gee-Gee was coming out the front door.

Dan Rogers' first words were, "How is he?"

Gee-Gee said "Great Spirit FIX him quick, Great Spirit tell millions of little brownies—(blood corpuscles) to get busy and dam up the hole in nose where blood leak out. HIM BLEED NO MORE!"

Then Dan Rogers and the dark-skinned maid walked into the bedroom of Mrs. Goodboye and told her what had happened, also that Gee-Gee had said the ONE GREAT SPIRIT had healed her husband and she must believe it.

The nurse rushed into find her patient sleeping. She checked his pulse and took his temperature without waking him. She looked at the thermometer reading and felt sure she had made a mistake, for this simply was not possible. So again, more carefully, she took his temperature and made a record of the time and reading. Never before in all her experience had anything equaled this. *He was normal.*

Young Dan Rogers and Gee-Gee had been out in the hills for several weeks following the healing of the Great Reverend Dr. Goodboye. The whole village was still talking of the healing and utterly bewildered because an unlearned Indian boy had done what the well-known medical man had failed to do.

Clara Bell, when asked why she went to bring Gee-Gee that stormy night, said:

"I heard a voice say, 'Get Gee-Gee quick'."

There was the Mystery Voice again, and no wonder the village people found it difficult to believe that a dark-

skinned maid and a simple Indian boy of all work functioned for the VOICE and BROUGHT SUCCESS IN HEALING.

A VOICE out of nowhere spoke to them, telling them what to do.

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The Reverend Dr. Goodboye was sitting in a rocker on his front porch as Dan Rogers and Gee-Gee were passing by with their pack-donkey loaded down with camp gear. They were returning from a trip into the Hills, and the hot, dry and dusty journey left them tired and dirty. But they stopped to inquire about the health of the Reverend Dr. Goodboye, who was most happy to see them as he was anxious to talk with Gee-Gee and get his promise to call at his earliest convenience. When they were in front of the boarding house where Goldie worked, she saw them and called to Loleeta, who ran to the street to greet young Dan Rogers with her glad welcoming smile. Goldie, watching from the front door, smiled her own golden smile, as she said to herself:

"Mis' Loleeta done love that man, but she don't know it yet. Mebe some day though she wake up and find they *shonuff* is *soul mates*."

The next day young Dan Rogers dressed a bit more carefully, as he was having lunch with Loleeta. Goldie was now fixing "fixings," and Miss Loleeta was fluttering about in happy anticipation of the time to be spent with Young Dan.

Gee-Gee had left earlier in the day to call on the Rev. Dr. Goodboye. After a warm handshake, the Rev. Doctor tried again to express his gratitude to Gee-Gee for saving his life.

Then Gee-Gee said, "I did not do it, It was the ONE GREAT SPIRIT that healed you."

"Yes, yes, I know, said the Rev. Doctor," and there is something I want to tell you. It is about an experience I had while I was ill. I have not told any one else because I felt they might not understand, but I know you will understand, Gee-Gee."

The boy silently nodded and Dr. Goodboye continued: "While I was ill, it seemed that I had died and my spirit had left my body. All about me was dark. I could not SEE



anything and I could not hear anything. Then it was that I became conscious I was in the spirit world. But I was blind, neither could I hear. I cried out again and again but there was no answer. I WAS LOST. Then I became conscious of a voice a long, long way off. I listened, then I heard you, Gee-Gee, ask the Master Creator to use you, if it be his will to heal me. Then I went to sleep, and it seemed I would never awaken. As I lay there on my sick bed too ill and too weak to think even, I began to hear, or thought I heard the words 'BE STILL . . . BE STILL . . . BE--STILL' . . . A constant repetition of these words . . . like unto the distress call of a ship at sea S.O.S. . . . S.O.S. I lay very quiet, waiting and listening, waiting and listening . . .

"Then I heard my name, not Rev. Goodboye, but my given name 'Oscar.' My lips moved and I said aloud, 'Yes. What is it?' Then I waited and listened again. The Voice (The Mystery Voice) said again, 'Can you hear me, Oscar?' and again I said 'Yes.'"

"I do not know how I know, but I know now it was my CREATOR, not some God or Lord-God, but my Creator—and the voice came again more clearly now saying:

"'I HAVE A JOB FOR YOU ON EARTH.'

"Then I replied, 'Yes, Master, but where are you? I can not see you.'

"The VOICE replied, O so tenderly and compassionately, 'Yes, it is so, your spirit eye is not yet opened.'

"I cried out with great yearning, 'O show me, My Master Creator, what I must do to learn to see with the spirit eye and to hear with the spirit ear? O show me, show me, My Master Creator, I pray.'

"The VOICE answered me yet more tenderly and compassionately:

"'First, you must have an intense *desire* to see with the spirit eye and hear with the spirit ear. And, second, you must learn WHO THOU ART and for what purpose you were created. Sixty and six years you have lived in the flesh body. You went to schools, colleges, universities and the best seminaries to learn, that the flesh body was yours? and that your soul was your OWN? The flesh grew and

learned to live on the material earth-plane. The flesh person was given a good education, but the spirit person, which is the "I" that is within you, did not grow, neither did it learn. Do you know now that the spirit must be educated to live on the spirit plane, even as the flesh body must be educated to live on the flesh plane? And do you KNOW now, Oscar, that your spirit is an INFANT SPIRIT?"

"And I said, 'Yes, Master.'"

After a long silence between them, the Reverend Mr. Goodboye said, "Now, Gee-Gee, tell me what you know or think about all this."

Gee-Gee replied in a voice of deep reverence: "It is sacred TRUTH. Many peoples of civilized earth are only "flesh peoples" because the SEED of the SPIRIT has never grown. Neither has it learned to SEE or HEAR or to live in the SPIRIT REALM. Then when the flesh body dies and the SPIRIT SEED no longer has a flesh body to carry it about, and not having SPIRIT EYE open, it wanders about on the surface of the earth. It is as lost as a blind man in a big city in broad daylight, because all is darkness."

As Oscar listened to Gee-Gee, he said with great sadness, "My whole life has been wasted."

"That is a matter between you and your Creator," Gee-Gee replied humbly. "But now that you can hear the MASTER CREATOR'S VOICE, you can talk to him and listen closely. He will teach you, and will open your spirit ear and eye. Then when you grade in spirit there will be work for you to do, even as GREAT SPIRIT has work for Gee-Gee."

Here the Reverend Dr. Goodboye smiled humbly and said, "Such as healing so worthless a person as I."

"Maybe GREAT SPIRIT teach you how to teach other preachers where they make mistake, and how they too can begin to GRADE for the Master Creator's labor."

So it came to pass that the Great Reverend Dr. Goodboye said, "Just call me Oscar." And he went into the hills with young Dan Rogers and Gee-Gee to meditate and to pray, and to drink of waters, from the Hidden River of Healing Waters in the Illuminated Mountain and to learn about THE CITY OF DAWN, and to learn about the plan of the ONE GREAT

SPIRIT to teach THE MAJESTIC LAW OF DIVINE LOVE to the peoples of earth by a factual and actual demonstration on earth as it is in Heaven.

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### **The Hidden River of Healing Waters**

After reading "The Mystery Voice" by Edward Milligan, I am ready to accept the story about as written.

I note the water was examined by chemists, and they found nothing unusual. That does not surprise me.

It is my opinion that this particular water of the underground river has been magnetized, positively or negatively, and our modern chemists would miss this.

I can magnetize water, either positively or negatively, then forget which was which. Then after a month or two I can hold my pendulum over these bottles and get the story straight.

If the pendulum is held over the negative pole of the magnet and spins or gyrates like the atom or planets—and it does the same over one of my bottles, then it is negative water. The other water is positive, for the pendulum only swings over it. This magnetizing is done with the hands and the drinking of three teaspoonfuls three times a day is recommended for certain ailments.

I am inclined to think that for men, it is the negative charged water that is most beneficial, but I will not say one is good or the other bad. For it is a big subject.

EDGAR W. BLOCK ..  
Indianola, Illinois.



## LETTERS

Dear Friend:

It was Mr. B's description of your work, with his deep interest in it that impelled me to engage him to do the printing of "Intimations Of The Reign Of Love."

Although the structure of your writing is different from that given to me, the spirit is the same.

The Mystery Voice is undoubtedly a true one. He who dares to seek courage from God to ascend to the heights—"Cathedral Spires" shall see realized in himself that great white and holy light, which is the fair hope of humanity.

The spiritual basis for THE CITY OF DAWN may be the whole earth. Others will be given the details.

Like Simon who prayed to see the Christ, I pray to see the time of the reign of love.

Thomas E. Crouch  
412 South Van Buren

Dallas, Texas

Author of "Intimations of the Reign of Love," \$2.00.

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Dear Friend:

What a task you have set yourself! In many hearts you warm up the glow.

Our sweet Mary Connett, that introduced me to you, went home to spirit, Feb. 22 in the P.M. She lived long, and so gracefully, poised and serene up to the going.

Most affectionately—Cora M. Gillis, 29 Winchester St., Brookline 46, Mass.

P. S. One dollar enclosed in memory of Mary.

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### From The High Power

The Mystery Voice, By Edward Milligan in *Faithist No. 6* and *Open Way No. 1*, is similar to John Newbrough's as given to him when he was writing Oahspe. I would say both are from the higher power.

Norma Whitman, 106 Francis Street,  
Brookline, Massachussetts.

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### Laura Quotes Scripture to Prove City of Dawn

I have been reading Ezekiel in the Christian Bible. I

find the prophet's revealings very similar to those of Edward Milligan, Author of "The Mystery Voice."

Laura Slifer, 290 Harbor St.,  
Conneaut, Ohio.

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Dear Friend:

By angel communion I have received the answers to the following questions.

Definitely, I am to have a part in the City of Dawn plan, when the time is right.

The time and the place will be revealed.

Edwin G. Clark, Gold Hill, Colorado.

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Dear Friend:

It was with great joy that I came upon your words-via Tom Crouch. I thank God for the Light that is in you and the degree to which it is shining forth through your life and work in proving that the Kingdom of Heaven is at hand and that the Way is indeed open.

While I am enthusiastic about all that you say, I am especially interested at this time in the City of Dawn. You see, it is to just such an undertaking that I am rather completely focused after many years of prayerful meditation and study in which all phases of life on earth were under consideration. I have been moved now to locate—in agreement with others of similar conviction such as Tom—a place where we might give expression to our faith in the principles which Jesus taught and the directions He gave, that in coming together in one place of one accord. The Holy Spirit might have a means of completely proving in irrefutable expression thru men, the fact of God on earth, within all that lives, thereby reproofing the horrible lie of the serpent—the selfish human mind—which so many have unfortunately believed.

It is for us to prove, from the ground upward, the reason for the faith that is in us, through every thought, word and deed, not as individuals, but as individual aspects of one whole Body of Christ, living in complete, integrated accord, even in one place of one Spirit. This has been attempted

as we know many, many times, and unsuccessfully. But this we know too, that the time is now when it can and must and will succeed, that by His Grace, the words of God shall not return unto Him void.

Needless to say, I would be delighted to hear from you. It is my hope to teach, even as you do, the absolute and only scientific practicality of God's Law of Life, as is ever proven by what men already know and do, and by what can be known in greater devotion.

If contributory expressions of this nature are welcome in your publication, I would be happy to provide. Until the next time, then,

I greet you  
In the Christ  
Sincerely,  
Irving Harwood

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Friend Harwood:

Your words "In The Christ" cause me to set forth the following-musings, on a few of the differing beliefs about Christ.

Some believe that Christ is the Creator. Some believe he is a Creation. Some that he is the son of God. Others that he is—was a mere man—some that he never existed at all.

Because of these varying beliefs about Christ—there has come to Christianity endless schisms, groups and methods of worship.

Some believe bread and wine should be taken in Christ's name once a week. Some take it once every three months. Some think the seventh day is the day. Others think the first day is the one.

Some do not believe in taking wine or intoxicating drink at all, not even in Christ's name.

It is good that we can consider these questions—or any question in THE OPEN WAY without heat or passion, bias light of the One Source within him.

More and more ministers are coming to know that their or prejudice. Every man to find his own answers by the



task is to teach "How" to think and NOT-"WHAT TO THINK."

L.W.G.

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Shimizu City, March 15, 1952.

Mrs. Lovie Webb Gasteiner,  
The Open Way Publications,  
Celina, Tennessee, U.S.A.

Dear Friend:

I have received your kind letter, publications, very interesting magazine "The Open Way" and "Faithist," for which I thank you very much.

I have read them with great interest and appreciation, and forwarded to the editor of The Ananai, trusting who will be interested to read them.

I have been much engaged in the activities to seek out a Savior to be called into existence on this earth, for which I have, first of all, tried a unification of all religions of the world as now undertaking in my co-workers.

You are a great mystic, I believe, and permit me to say that you have been my most intimate collaborator in spiritual world for more than several years.

Enclosed one dollar, hoping that you would kindly accept it. Thanks again for your kindness.

May God bless you with great success and happiness.

Sincerely and respectfully yours,

Yonosuke Nakano,  
Founder of the Ananai-Kyo,  
Shimizu City, Japan.

## AMONG THE BEST OF ALL OF THEM

When John Harden of Cadiz, Ohio, originated "The Letter Circle" among Oahspean students he set in motion a great and good work. It is yet going strong—and has borne much fruit.

Samuel Johnson, 817½ 26th Street, Sacramento, Calif., does much work in his section by the Letter-Circle method.

There is a movement afoot to place a monument at the unmarked grave of J. H. Newbrough in New Mexico. W. W. Crosby, Farmington, New Mexico, is doing much to further the movement, and also to aid Mrs. Stowe in publishing her book about the life of Newbrough.

Edward Milligan, Author of the *Mystery Voice*, is a skilled stone worker. He says he has in mind a monument for Newbrough, price \$700.00 plus transportation and foundation stones. You may write him in care of *The Open Way*, but his time for correspondence is limited.

The three year old son of Mr. and Mrs. Henry De Lorme, Rt. 1. Riverroad, Warrenville, Illinois, lives on raw foods, fruits, nuts and vegetables.

Mrs. Hazel Dahl, 2580 Larpenteur, St. Paul Minn. is active in a vegetarian group. There seems to be a sort of Open Way principle among the group.

Francesco Bivona, 49 West 74th Street, N. Y. City, Poet and Publisher, sends regards from the high seas, on his way to England.

Dorothy Shaver, R 2 Box 39, Amherst, Wisconsin, begins her letter to me "dear Lost Lovie" because I am forever behind with correspondence. Dorothy is wife of Richard Shaver, author of *Shaver Mystery Stories*. The Shavers are neighbors of Ray Palmer, publisher and editor.

David Ravin is director of American Metaphysical Association. 707 South Broadway, Los Angeles.

Faithist No. 6, price 25 cents, contains the first part of *The Mystery Voice*. Open Way No. 1 contains the second part.

## QUESTING IN THE OPEN WAY

Where is a thought when you are not thinking about it?

Where does a thought come from?

Where does a thought go?

How long does a thought live?

When you think a thought, is it possible that no one has ever thought it before?

How is thought created?

Can you see a thought?

Can you feel a thought?

Can you hear a thought?

Are you positive that thought exists?

Is some thought destructive to life?

Is some thought constructive to life and good?

Are all thoughts true? Are some thoughts false?

Can mortals transmit thought across space?

Can spirits or angels also transmit thought across the ether?

Can one individual enslave another by thought?

Can one individual set free another by thought?

Does any human have a right to enforce thought of any kind upon another human?

Can one good thought change your whole life?

Can one bad thought wreck your whole life?

Or is it possible to wreck a life?

If God is LIFE, and life is eternal, because God is—can life be wrecked or destroyed?

Is thought immortal?

Does thought ever die?

Can thought be born?

Is there freedom of thought?

Is there slavery of thought?

Do the wisest men of earth know the answers to these questions? If they claim to have the answers, do you believe them?

Find your own answers to these and all of life's problems by the light of your own soul, as fed by the one universal light or wisdom?

But a few more questions—in our questing—

Does all thought come from the same source?



Is the Source a concentrated place, or a diffused, unseen energy?

Can you see energy? Can you see power?

Do you have more faith in seen things or unseen manifestations?

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## ADVERTISE

In The Open Way, for only \$1.00—minimum.

Eight cents a word. Advertise, books, pure foods, any group meetings, especially those with tolerant and open minds.

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Tolerance is your job and mine. Tolerance brings peace, in high degree, in the individual and the universe.

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1,200 Peace publications, from 58 Peace organizations, for only \$1.50. From Albert Boffman, 6329 S. May Street, Chicago 21, Illinois.

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The Emancipator, John and May Granberry, Editors and publishers. \$2.00 a year, San Antonio, Texas.

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"Humanity" Devoted to World Peace, Morton Alexander, Editor, \$1.00 a year, R-2 Box 105, Arvado, Colorado.

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liamsport, Pa. David Ornsteen, Founder and Teacher of Progressive Humanology. 1609 South Adams Street, Peoria, Ill.

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The Human Culture Digest, Successor to "The Character Builder", Dr. John T. Miller, Editor, \$1.00 a year—Union 125 W. Florence Avenue, La Habre, Calif.

The Appeal, 2316 Palm Street, St. Louis, Mo. Will put you in touch with many peace organizations and labors, 25 cents a year.

National Institute of Psychology and Metaphysics, Dr. John Henry Lambert, President. 2021 Massachusetts, Ave. N. W. Washington D. C. Tel. North 2706.

## UNIVERSAL ROLL CALL OF FAITH

This is the third list of the Universal Roll Call of Faith. The first list is in *Faithist* No. 6. price 25c. The second list is in the *The Open Way*, No. 1.

Note the many differing religious groups, individuals and nations represented.

"A house divided against itself cannot stand."

The many differing religious groups throughout the world, each calling itself "A house of God," cannot stand. They rise into ONE unified world body of worshippers of the one Creator, source.

The segregation or separation of religious groups is coming to an end. The cause of separation may rest in individuals believing themselves to be separate from the one life.

The union of the false in all religious bodies would enslave the world.

The union of the truth, expanded and set to work would free the world from poverty, disease, crime, ignorance, hatred and warfare.

"Tolerance is everybody's job." Freedom of speech is the child of tolerance, that will grow into a manhood of freedom of body, mind, soul. And wisdom and love shall reign, with peace and good will toward men—ALL MEN.

Your name on the Open Way Universal Roll Call of faith for only one dollar.

Abbreviations are as follows: **O.** occupation. **H.** Hobby. **Bn.** born. **Md.** married. **S.** single. **Fm.** family. **R.** race. **D.C.** desires correspondence. **Pb.** problem. **Rl.** Religion. **I.** Interest.

### A

Mrs. Lovisa Y. Ayres, P.O. Box 256, Twenty-Nine Palms, Calif. **Bn.** July 31, 1899. **O.** Teacher and singer. **S.** **Rl.** Faithist. **I.** Better health. **R.** White.

Henrietta M. Aaby, Rt. 3, Box 123, Kelso, Wash. **Bn.** 1890. **O.** Housewife, student.

### B

Laura A. Brandmeir, 625 W.

Ocean Blvd., Long Beach 2, Calif.

**Bn.** Aug. 21, 1899. **O.** Student. **Md.** **Fm.** One boy, two girls. **I.** Studying. **R.** White. **Rl.** Was reared in the old-fashioned Baptist Church, and my name is still on the list, but I go to The Church of Religious Science. **Oahspean** student.

Hans Berhold, Box 664, Salt Lake City 10, Utah. **Bd.** Aug.



1903. O. Accountant. Md. Four boys. I. Health and truth. R. Mother, Jewish; father, German. Born in Switzerland. Rl. Nominally, member of L.D.S. Church (Mormon). My religion in truth is now Universal.

Mrs. Spencer Bowne Beebe, senior. P.O. Box 482, Sonoma, Calif. Bn. April 24, 1904. O. Social service worker. I. Proving all things, demonstrating all. Md. Two boys. R. White. Rl. Nominally, Catholic, but I am Universal, serving humanity, promoting understanding, comradeship, uplifting, religious, political and business ideals. The spiritual can never be harmed. I am spirit.

R. M. Balz, 1826 Novato Blvd., Novato, Calif. Bn. Oct. 3, 1885. O. Housewife, medium, writer of poems, songs and hymns. I. Music and poetry. Free copy of my songs. Md. Two boys, one girl. D.C. Rl. Spiritualist, Universal. Vera Maria Boyington, 545 W. Highland Ave., Phoenix, Ariz. Bn. Nov. 6, 1900. O. Teacher of Spanish in high school. R. White. D.C. Rl. ? ————. I. To help humanity; to meet other people interested in spiritual things; to study with some one like W. D. Knight. H. Music.

Editor's note: None like him—W. D. Knight, 5250 Parkside Drive, Hayward, Calif. He has not time for personal correspondence, but is now at work getting ready books on "Healing by Color" and "Diet." He is also lecturing and teaching in California.

A. J. Burbank, 3323 Tyler Ave., Fresno 2, Calif. Bn. Sept. 26,

6:37 p.m., 1876. O. Retired chiropodist, barber, farmer. I. In greater understanding of the laws of the Infinite. S. R. White. D.C. With one or two. Rl. Student of occultism, astrology, Essenes of Kosmon, studied in numerous metaphysical schools. All teach some truth but tend to crystallize one. The soul must be free to progress. I like the "Open Way" very much. I have faith that the All—Good will prevail. In this time of turmoil it is good that like-minded people can be drawn together.

Ed. note: Yes, but much better that differing minds can come together in tolerance and love, giving liberty to all to acquire knowledge, and expand in greater life of wisdom and LOVE.

Sarah L. Bergen, 223 S. Hobard Blvd., Los Angeles 4, Calif. Bn. March 9, 1877. O. Housewife. Md. Two boys, one girl. I. Sewing, flowers, study. Rl. Metaphysics. R. White.

Edward Barnett, Farmington, Utah. Bn. Nov. 4, 1886. O. Retired brick mason. I. Cosmic Science. Rl. None. R. White. Best of luck to you and your undertakings. The Essenes of Kosmon and Wing Anderson have been my friends for many years.

John W. Bunell and wife Eva, East Greenwich, Rt. No. 1, Rhode Island. John Bn. July 19. O. Machinist. Eva Bn. April 29. O. Student and housewife.

David M. Brown, 531 W. Cordova Road, Sante Fe, New Mexico. Bn. Oct. 14, 1920. O. Salesman. S. D.C. Rl. Catholic. R. White. I. Photography, Publisher, Author. D.C. With intelligent Southern women.

C

Cecil H. Carter, 26 Norton St., Georgetown Demerara, British Guiana, South America. Bn. Dec. 8th, 1901. O. Shipright and draftsman. I. Desire spiritual uplift. R. African. S. H. Reading.

Richard Collier, 218 Castle Heights, Clarksville, Tenn. Bn. April 9, 1929. O. Student. I. Electronics. Rl. Faithist. R. White.

D

Mrs. Hazel Dahl, 2580 Larpenteur, St. Paul 9, Minn. Bn. May 22, 1904. O. Housewife. D.C. Md. One girl. I. Art and in being Creator's helper to bring peace into the world. American Indians: I want to help all I can in repaying injustices of white race toward them. Rl. Free-thinker and Oahspean student.

Celia Umstead Durschmidt, 10329 S. E. Market, Portland L-6, Oregon. Bn. Dec. 29, 1898. O. Housewife, part-time piano teacher. Md. D.C. R. White. I. In knowing if others—upon reading Oahspe at first—were terribly frightened. I was. Comments please.

Editor's note: My own personal measure of any truth or falsity is this: The greater the degree of fear and hate, the greater the falsity. In any teaching, I measure the truth by the faith and love expressed. My God is a God-Creator of life, love. How can he hate or destroy himself, in any part? For all the life parts—seeing life parts—are ONE in the whole, the All.

Dorothy Delorme, R. 1, War-

renville, Ill. Bn. Feb. 20, 1913. Md. Two boys. R. White. I. Books, organic gardening, nature.

Roy Dunsworth, Kingman, Kansas. Bn. Oct. 17, 1880. O. Yard and housework. S. Rl. Faithist. R. White.

Otis Donehoo, Lawton, Okla., Rt. 3. O. Carpenter. S. D.C. Limited. I. Legends and ceremonies of the American Indian prior to his destruction by Christianity.

E

Lydia Mary Ellis, Dixie Valley, Fallon, Nevada. Bn. August 2, 1903. Md. Two boys, two girls. R. White. D.C. I. Self-improvement and Faithist literature. Rl. Faithist.

F

George Florreich, P.O. Box 143, Belleville, Ill. Bn. Oct. 27, 1894. O. Storekeeper, U. S. Civil Service. S. Have one girl. Rl. None. I. Occult Science, Oahspean and Essenes student. Interested in healing and the manifestation of the Great Unseen.

Mary Fisher, Star Route, Hanover, Arkansas. Bn. March 20, 1914. O. Raising chickens. S. Rl. Faithist and Rosicrucian. Would like to share room with girls or women. Must have means or self-support.

Lester Finley, 306 N. Greenwich, Russellville, Ark. Bn. April 27, 1907. Md. Fm. Two boys. Rl. None. R. White. I. In study of religion. Would like correspondence with any one who has developed psychic powers.

H

Andrew F. Hansen, 129 Olive St., Hollister, Calif. Bn. April 16, 1893. O. Merchant. Md. One



boy. I. Finding the cause of everything in general. Truth seeker. R. White. Have read Oahspe five times in last fourteen years. Each reading I gain something from it.

Price Hutchings, Rt. 4, care Lon Pinegar, McMinnville, Tenn. Bn. Dec. 26, 1884. O. Gardening, farming, wood cutter. S. I. Reading, swimming, hiking. R. White. Rl. Faithist, student of Oahspe, Kosmon Pioneer Bulletin.

Mrs. W. O. Harper, Box 44, Birch Tree, Missouri. Bn. Oct. 10, 1904. O. Housewife. D.C. I. Flowers. Rl. Used to be a Methodist. Lately studying New Thought. Oahpse. Desire more peace, security, health.

## I

Sarah Rosamond Chamberlain Irish, 2303 Utter St., Bellingham 7, Washington. Bn. November, 1869. O. Reading, knitting, crocheting. D.C. Md. Two boys. R. Caucasian. I. Walking and to be FREE. Rl. Metaphysics. Member Rosicrucians, Mayan Order and student of Essenes, Montrose, Colorado, and Metaphysics student.

## K

Mr. and Mrs. Carl M. (Mary) Kennesson, 1627-S. Washington, Denver, Colo. Mary Bd. Oct. 17, 1887. O. Housewife. Md. Five boys, five girls. D.C. I. Better health for husband. I. Reading. R. White. Rl. Faithist. Carl Bn. July 28, 1906. O. Electrician. D.C. Prayer is to get well. R. White. I. Radio. Rl. Baptist. Have severe head injury; need the prayers of the worthy.

Rupert Klausner, 525 Twelfth St., San Pedro, Calif. Bn. March

1, 1876. O. Laborer, retired. Md. Three boys. R. White. Rl. Faithist. Why not request the minute and place of birth?

Mrs. Otilie Kraemer, Box 623, Columbia, Missouri. Bn. Jan. 23, 1900. O. Secretary and stenographer.

Daniel Knight, 5250 Parkside Drive, Hayward, Calif. Bn. Quite a long time. O. Just a worker. S. Fm. Five boys, two girls. R. English. I. In starting work.

Maria Kestner, P.O. Box 78, Pequannock, New Jersey. Bn. Dec. 8, 1884. O. Housewife. R. White. Bn. On the border of Hungaria and Rumania. Md. Four girls. I. Changing residence, reading, writing Hungarian and German, Gardening. Rl. Catholic.

Joseph F. Kotnick, 6711 Edna Ave., Cleveland 3, Ohio. Bn. March 21, 1899. O. Mechanic. Md. Three boys, one girl. R. Caucasian. I. Reading, betterment of all. Rl. Oahspe.

## L

Claude Lackey, Box 244, Pawhuska, Okla. Age, 49. Bn. Aug. 18. O. Greater illumination by helpfulness to others. I. Desire to know more of City of Dawn and better health. S.

Annie L. Losand, Box 251, Chesterfield, Ind. Bn. Nov. 9, 1893. M. I. Brotherhood—and too numerous to mention. Rl. "No sect." I accept "The World is my country—to do GOOD is my religion."

Betty Lisle, Box 67, Baker, Calif. Bn. Jan. 19, 1888. O. Operate an auto court. Widow. Three boys, two girls. D.C. R.



White. I. Knitting, rugs, good health. Rl. Unity, spiritualist, brotherhood. Enclose \$5.00 for more Open Way Publications—"TO GIVE AGAIN."

Mrs. Marie LeFoll, P.O. Box 247, Lee, Mass. Bn. Dec. 15, 1886. O. Manager; student looking for better life. Md. One boy. D.C. Husband's birthday April 28, 1881. Rl. Congregationalist.

Elroy Rl La Combe, 1820 13th St., Wyandotte, Mich. Bn. Nov. 12, 1900. O. Tool Crib Clerk. Desire better health. S. R. White. Rl. Protestant.

# M

Joseph Magenta, Rt. 1, Box 35-A, Richfield, Calif. Bn. Sept. 3, 1886. O. Orchardist and Nurseryman. D.C. Desire lady partner in work. Raising fruits and nuts, while learning useful things to enable me to help others.

Wm. H. McNeal, The Dalles, Oregon. Bn. March 19, 1899. O. Rural mail carrier. Md. One boy, one girl. D.C. R. White. Creator has been over-bounteous to me. I offer my thanks.

Omar MacDonald, 7625 West Mississippi Ave., Denver 14, Colo. Bn. July 18, 1911. O. Sales manager, organizer, plastics, rubber, paints. Md. Two boys. R. White. D.C. I. Nutrition, food preserving. Would like to see children's ranch started in mountains. Surely do like The Open Way. Ed.: Thank you. How many Oahspean students in U.S.? In world? Ed.: Kosmon Pioneer stated 50,000 Oahsps printed in U.S. Do not know about England or other countries.

Frank E. McKenney, 15438 Turner Ave., Detroit 21, Mich.

Bn. June 30, 1925. O. Machinist. S. D.C. R. White. I. Letter writing, finding new friends. Rl. Protestant.

Chester McLaughry, P.O. Box 1516, Chicago 90, Ill. Bn. March 27, 1909. S. R. White. D.C. I. Friends. Rl. Protestant.

Mrs. Francis Maliff, 1736 Queens Lane, Arlington, Va. Bn. Jan. 2, 1903. O. Supervisor Western Union. Widow. One girl. D.C. R. White. I. In better health and hope to be associated with a group working to build a better world. Desire understanding. Rl. Unitarian.

Mrs. Carolyn Milligan, 317 Second St., Columbus, Indiana. Bn. May 11, 1895. O. Restaurant operator. I. Religious truth.

M. Neville Morris, 3632 E. Foothill Blvd., Pasadena, Calif. Bn. July 29, 1921. O. Punch press operator. Md. R. White. D.C. I. Affiliation. Rl. Faithism.

# N

Yonosuke Nakano, Ananai Kyo Hombu, Shimizu City, Japan. Bn. May 5, 1887. O. Religionist. Md. Five boys, three girls. R. Japanese. I. Literature. D.C. Founder of Ananai-Kyo Magazine, published in both English and Japanese, also other languages.

# O

C. Scott Owen, 11 Hillbury Road, London, S.W. 17, England. Bn. March 27, 1885. Md. R. British. I. Church work. Rl. Faithist.

# P

Riggi Politis, 100 Francis St., Brookline, Mass. Bn. Oct. 29, 1880. Rl. Protestant.

## R

John Rotger, 3410 S.E. Hawthorne Blvd., Portland 15, Oregon. Bn. May 8, 1886. O. Janitor. S. R. Swiss. Rl. Vedanta.

Elenore Rockey, Box 209, Bel-  
lingham, Wash. Bn. Jan. 5, 1902.  
O. Clerk, typist, housewife. Md.  
One boy, one girl. R. White.  
I. Reading, writing. Rl. Occult.

Fred Rollosen, Jr., 1924 Fifth  
St., Lake Charles, La. Bn. June  
27, 1923. O. Stationer. Md. One  
boy, one girl. D.C. R. White.  
I. Metaphysics. Rl. Faithist.

Grace Bruce Runyan, R. 1,  
Cache, Okla. Bn. April 24th,  
1896. O. Farming, carpenter.  
Md. Two boys, one girl. D.C.  
R. White. I. In affiliation. Rl.  
Faithist.

Joseph Reiss, 3932 Blaine St.,  
N.E. Washington 19, D. C. Bn.  
Sept. 3, 1913. O. Writer, direc-  
tor of National Hygienic Society  
in behalf of world service. In  
existence five years. S. D.C.  
R. White. I. Coins. Desire  
younger person who will assume  
a partnership business affiliation.  
Rl. Universal.

George R. Riddle, Jr., 61265  
University Ave., Chicago 37, Ill.  
Bn. May 4, 1931. O. Student.  
S. R. White. I. Music, affilia-  
tion. Rl. Faithist.

## S

Edward H. Schultz, 864 N. Mc-  
Knight Road, St. Louis, Mo. Bn.  
Jan. 8, 1891. O. Self-employed.  
Special need, desire, the love of  
others. S. D.C. I. Nature. Rl.  
My Creator. R. White.

John A. Sethman, 1525 So. 26th  
St., Omaha, Nebr. Bn. Nov. 5,  
1888. O. Distribute minerals for  
health. Desire to promote knowl-

edge of what drugs are and to  
disqualify their use. Md. One  
boy, two girls. Rl. Faithist and  
Oahspean. R. White.

Mrs. Sally Hilda M. Stackel,  
Helena, Trinity Co., Calif. Bn.  
Dec. 16th, 1890. O. Cashier,  
homemaker. Md. One boy. Rl.  
Lutheran. R. White. D.C. I.  
Health.

Joseph Stasinski, 3035 Frank-  
fort Ave., Philadelphia 34, Pa.  
Bn. Dec. 23, 1873. O. Machinist.  
S. D.C. R. White. I. Enlight-  
ment and intelligent higher edu-  
cation. Also spiritual power to  
problems ahead. Rl. Oahspe.

Milt R. Swanson, 1015 Boston  
Post Road, Marlboro, Mass. Bn.  
Dec. 4, 1912. O. Merchandiser.  
Md. Two boys. D.C. I. In ac-  
quiring more knowledge of Oah-  
spe.

Mr. V. L. Saunders, 715 Ninth  
St., N.E., Massillon, Ohio. Bn.  
Oct. 13, 1903. O. Ore bridge op-  
erator at blast furnace. Md. Two  
boys, four girls. R. White. Rl.  
Raised Baptist. Interested in  
building library of Kosmon books.  
Member B. S. R. A. Kosmon  
pioneer student.

Paul C. Scheur, 272 Hamilton  
St., Rochester 20, N. Y. Bn. Feb.  
10, 1906. Carpenter, office ad-  
ministrator. Desire winding up  
of financial and legal plans for  
furthering Essenes of Kosmon  
teaching. D.C. Md. Two boys,  
one girl. Rl. Formerly Lutheran.  
R. German-American. Born at  
present address.

## T

Mrs. Jennie W. Turner, 2006  
No. Las Palmas Ave., Hollywood  
28, Calif. Bn. Feb. 27, 1874. O.  
Helping others. Drive for the

blind. Widow. Three girls. R. White. Rl. Episcopalian. Have been an occult student for the past 15 years, including Oahspe.

Henry Teubel, Tulia, Texas. Bn. Sept. 27, 1892. O. Manager butter and cheese factories. Md. Two boys. Desire new spiritual thought. D.C. R. White. Rl. Presbyterian.

Woodrow Alexander Telford, Friendship E. C. Demerara, British Guiana, South America. Bn. March 8, 1918. O. Teaching. I. Science of economics, intellectual and spiritual improvement, good family life. Md. One boy, two girls. Rl. Anglican. R. African. W.

Mrs. Norma B. Whitman, 106 Francis St., Brookline 46, Mass. Bn. August 25, 1872. O. Retired business woman. S. R. White. I. Studying, doing the will of the Father, Mother, Creator at all times, in all places. Rl. Faithist.

Glenn R. Ward, 610 Fillmore St., Taft, Calif. Bn. Oct. 7th, 1920. O. Oil industry. Md. Two

boys. R. White. I. In meeting Faithist, Oahspean students, or at least a genuine spiritualist. Rl. Faithist.

Herman E. Webb, 10005 South Blvd., Cleveland 8, Ohio. Bn. June 31, 1915. O. Bus driver. S. R. White. D.C. I. In cause of baldness. Rl. Studying pioneer degree, Essenes of Kosmon.

Albert Williams, 13 High St., Georgetown, British Guiana, South America. Bn. July 8, 1915. O. Engineer, mechanic. D.C. Md. Two boys, four girls. R. African. Rl. Faithist.

Morris Vernon Wolfe, 22933 California St., Woodland Hills, Calif. Bn. July 22, 1923. O. Business manager for Wolfe Dairies. Md. D.C. R. White. I. Reading. Rl. Not enrolled in any organized religious group.

# Z

John Zinimon, 524 E. Second St., Winston-Salem, N. C. O. Contractor. Fm. One boy, two girls. Rl. Faithist. R. Negro. D.C.





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